The

Non-Subscribing Presbyterian

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Notes of the Month.

As we anticipated, Ballycarry proved a popular centre for the Sunday School Conference last month, and there was a capital attendance to listen to the Demonstration Lesson given to the local scholars under Mr. Pickering's tuition. Unfortunately, as on past occasions, the programme could not be carried out to time, and consequently before the formal proceedings were over many heard with much anxiety that "the tea was spoiling." That, however, proved anticipatory of what was to happen later when one and all co-operated to do full justice to the excellent preparations made for their refreshment. Although some were inclined to be apologetic, and attribute to the fresh air or the walk up the hill from the station their undoubted power of receptivity, the fact remains that the latter had been fully foreseen, and there was an abundance for all. It is gratifying to record another great success, and we are sure that the friends at Dromore will see to it next June that there is no going back in the popularity of this pleasant and helpful meeting.

* *

The Belfast gatherings in connection with our Non-Subscribing Church are reported elsewhere, and therefore it is unnecessary to make more than a passing reference to what transpired thereat. The election of the Rev. James Kennedy, of Larne, as Moderator, was a fitting recognition of the many years of service given to our Irish congregations. In a ministry of forty-five years, Mr. Kennedy has remained faithful to his own native land, serving at Rademon for nine years before removing to his present post at Larne in 1878. From that time to this he has earned for himself the respect and affection of his own people, as well as the high regard of many outside their circle. While rejoicing in the recognition thus accorded him, we hope that all needful strength may be his to discharge the duties of his office with complete satisfaction to himself and with the best results to the Church.

* *

In another part of this issue our readers will find an account of the very successful Garden Party held in the grounds of Beechmount on June 16th. No function was more happily planned

and more favourably and satisfactorily carried through than it, and we all feel, and would gladly express our appreciation of, the kindness of our gracious hostesses, the Misses Riddel. But some who were enjoying their hospitality were aware of another signal act of kindness on the part of the same ladies. This was made public at the Annual Meeting of the Church on the following morning. The Rev. Aléx. Gordon was the one privileged to make known the fact that the Misses Riddel had supplemented their earlier generous gifts to the Sustentation Fund by the sum of £800. Thanks to this timely and truly munificent donation, we are now within two hundred pounds of the £10,000 for which we hoped. Perhaps others may now be inspired to follow the good example and make that amount complete.

* *

The many members of our congregations who are concerned for the future of our Church, and consider the efficient training of our ministers as amongst its most important tasks will rejoice in the continued success which characterises the student career of Mr. Kenneth Dunbar, now of Manchester College, Oxford, but formerly pursuing his studies here. He has just been awarded the Arlosh Scholarship at Manchester College. We offer him our most hearty congratulations, and trust that he may continue in his well-doing.

* *

The Missionary Conference, which will hold its Annual Meeting in Manchester on the second day of the present month, is to have quite an Irish character. The two papers which are to be read will be "The Motive of Missionary Effort," by the Rev. G. L. Phelps, of Holywood, and "Constructive Principles," by the Rev. J. Worthington, B.A., of Mountpottinger. Further, we understand that a third Irish minister, the Rev. J. H. Bibby, of Ballee, has been nominated as the new President of the Conference. Thus we provide a worthy trinity for the edification of our English Unitarian friends. For the sake of the uninitiated, we should perhaps explain that the Missionary Conference is an organisation established in the year 1860 "for the promotion and encouragement of missionary labours for the spread of Liberal Christianity." Each year it is the means of bringing together in helpful conference ministers whose spheres of work are widely separated geographically, but whose spiritual affinities are the same.

THE GENERAL SYNOD.

SERVICE IN ALL SOULS' CHURCH.

In the evening of 16th June a service was held at All Souls' Church, Elmwood Avenue, at which the sermon was preached by Rev. M. S. Dunbar, retiring moderator. Selecting as his text John xviii. 37 and 38, he said that Jesus believed there was such a thing as truth, and declared that He came into the world to bear witness to it. There were some men who had given up all religious faith, not as the result of earnest thought, but to get rid of the restraints that religion imposed. Who could be satisfied with this reasoning, "The present life is everything, let us then silence conscience and give ourselves to whatever kind of life we prefer?" Supposing there were no other life they should make this one higher, and should taste of its sweetest joys, the pleasures of the mind, and the peace of a good conscience. For any man who turned a deaf ear to conscience they could have little hope, nor could they believe he had any love for truth. To those who had diligently searched after truth, but who, becoming perplexed, had given up in despair, they should have more sympathy. In connection with these latter he mentioned Herbert Spencer, and Professor Huxley, and said it was a pity that the Church could not find a place for minds such as theirs. In the communion to which that congregation belonged, such men had a right to think their own thoughts. Their worship and their fellowship were open to such if they cared to share it They could trace in nature the presence of an infinitely wise, holy, and loving

Spirit working all things well, and there were hopes planted in their minds which they believed were the promises of heaven. They could not think that doubt in such truths so harmonious with nature could be more than temporary in any human being. Sometime, somewhere the doubter would see the truth in all its beauty, and his heart would rejoice.

Annual Meeting.

The annual meeting of the General Synod was held on 17th June in the First Presbyterian Church, Rosemary Street, Belfast.

The chair was occupied by the outgoing Moderator (Rev. M. S. Dunbar, M.A.), who in the course of his retiring address said his term of office had now come to an end, and it would be their duty to choose his successor. The cares of office during his year had not been many. His duties had been light, and he hoped that he had discharged them with some measure of satisfaction to the members of the Church. His year of office had not been eventful. One thing had been brought to a happy completion. Like a similar effort in England, their effort to establish a Sustentation Fund had been crowned with a proportionate success, and their ministers would soon be enjoying its benefits. It was hoped at one time that something might be done in the way of resuscitating interest in their religious movement in some places where it had declined, but so far the opportunity had not been found, the circumstances of their country not being favourable to any such attempt. If the year of his Moderatorship had not been eventful in matters connected with their Church, it would be ever memorable in the history of Ireland. Whatever view they took, they must all feel that the country was in a very critical condition; that feelings had been aroused that might lead to trouble, and even if they might not lead to trouble they would not be extinguished for many a day, and their prayer was that God would so overrule things that civil and religious liberty might be maintained amongst them, and that a greater spirit of peace, kindliness, friendliness, and tolerance would arise among their varied countrymen without which peace and prosperity could never be firmly established in their island home.

On the motion of Rev. H. J. Rossington, seconded by Rev. J. A. Kelly, Rev. James Kennedy, of Larne, was appointed Moderator for the ensuing year.

In expressing his thanks, the newly-appointed Moderator said he hoped and trusted that his year of office might be as quiet and as fruitful of peace and goodwill as was the year during which the chair was filled by Mr. Dunbar. He was sorry that their whole body was not incorporated in that Church. He did not know what the secret of it was why one or two congregations held resolutely outside, thus causing some inconvenience, inasmuch as some of the duties of the Church were discharged by one body and the remainder by the other. He hoped that in the future they would become a little more homogeneous, and thus strengthen their cause. They desired to live harmoniously with their fellow-countrymen, and when turbulence and strife had passed away, they hoped to spend years in the old country side by side with them. So far as he was personally concerned he had exceedingly kind neighbours and good-natured friends.

Rev. George J. Slipper was re-appointed clerk, and Rev. J. A. Kelly re-appointed treasurer.

The report of the General Purposes Committee was then considered.

The report of the Temperance Committee stated that it was pleasing to record that in many of the churches most useful work was being done in this direction, although much more might be done. It was hoped an improvement would be effected in the future, and an effort made to establish a temperance society or band of hope in every one of their churches and Sunday-schools.

Rev. W. G. Marsden, discussing the report, said he thought a great deal of good work could be done if their

Temperance Committee would bring something to bear against the custom of treating.

The report was received, and a note taken by the Convener of Mr. Marsden's suggestion.

The report of the Sustentation Fund Committee stated that during the last twelve months about £1,400 had been contributed to the fund, the total sum now received amounting to about £8,500. A resolution passed at the annual Synod in June, 1913, empowered the Committee to transfer to capital interest on investment up till the end of 1913. The Committee had accordingly transferred £300, that being the sum available after defraying all incidental expenses. In addition to this the Committee had received intimation of a bequest of £100 by the will of the late Mr. Thomas Henderson, so that the total sum standing to the credit of the fund at the present time amounts to about £8,900. That still left £1,100 to be raised in order to secure the £10,000 originally aimed at, but the Committee felt that they might with confidence rely on the generosity of the members of the Church for that amount.

The report was adopted on the motion of Rev. J. Worthington, seconded by Principal Gordon.

Dr. John Campbell, in response to an official invitation, sent in a notice of motion relative to an article written by him in the April number of *The Non-Subscribing Presbyterian*, entitled "A New View of Ordination." The doctor attended, and proposed the resolution, which aimed at giving greater attention to matters of conduct and less to such questions as were involved in the Kikuyu controversy. A long discussion ensued, during which it may be said the house failed to grasp the point at issue. Ultimately an amendment, proposed by the Rev. H. J. Rossington, was carried, and there the matter rests.

DINNER IN CARLTON HALL.

In the afternoon the annual dinner was held in the Carlton Hall. After a well-served repast, Rev. M. Dunbar, who presided, proposed the toast of "The King," and the sentiment was duly honoured. The Chairman then proposed the toast of "the Churches connected with the Non-Subscribing Presbyterian Association," coupled with the name of Principal Gordon. In doing so, he said he felt it a very great honour to have been Moderator for the last year. There were larger Churches. He came from a larger one himself, of which he should have thought it a great honour to be Moderator, but when he thought of the principles they stood for he felt it was a still greater honour to be Moderator of free minds. The toast was heartily drank, and was responded to by Principal Gordon, who expressed the hope that their Church might be long-lived, prolific, happy, and wise.

LECTURE BY REV. H. J. ROSSINGTON.

Subsequently, a lecture on "The Atonement and Modern Thought" was delivered in the First Presbyterian Church, Rosemary Street, by Rev. H. J. Rossington, M.A., B.D., who, at the outset, explained that the lecture was an attempt to deal with the modifications that had taken place in theories of the Atonement during the last fifty years, and to show that certain ideas which were imperfectly expressed in older forms had received more spiritual interpretation in the new. There were in particular three important characteristics of that change of attitude. In the first place, the emphasis laid upon the spiritual principle which underlay the Atonement, and, secondly, the conviction that the spiritual principle operated not only in the Crucifixion, but was a clue to their understanding of the life, that, so to speak, life and death are one. Giving attention to the spiritual principle made men perceive that that principle ran through the life and found its consummation in death. The lecturer went on to point out thirdly, that old theories attempted to show the place of attributes like justice and love within the Divine character of God. Many of the old theories were trying to reconcile the operation of justice and the operation of love. The modern tendency was not to dwell upon that, nor to ask what occurred in the case of God. What happened in the case of man was the

modern pre-occupation in theories of the atonement. He went on to show that one striking tendency was in keeping with the modern emphasis upon the solidarity of humanity. From that point of view—the idea of solidarity—Christ's connection with humanity was being very fruitfully and successfully reinterpreted, but reinterpreted in terms of modern thought and modern life.

GARDEN PARTY AT BEECHMOUNT

When the fateful day arrived the first glance at the climatic conditions was reassuring. The ideal summer weather of the preceding days still continued, and seemed likely to continue. Accordingly but one thought filled our mind—we would away to Beechmount and join our Non-Subscribing brothers and sisters at the Garden Party. Arriving at the lodge gates, we quickly realised that there was to be a record attendance. A steady stream of pedestrians was already ascending the drive to receive at the head of it a kindly welcome from the Misses Riddel. Good nature and sociability prevailed. One good lady, whose adipose tissue made the ascent no slight task, cheerfully remarked when she had regained her breath—"A motor car is a good thing for the likes of me in hill-climbing!"

She then followed a common example, and sought a shady retreat under the trees. The members of the Balmoral Industrial Band had walked from Balmoral, and reached the scene of their labours well warmed by the blazing sun. Judging, however, by the lengthy programme they subsequently rendered in such excellent style, the bandsmen were none the worse for their journey. Their performance was very well received, and bore testimony to very careful training and preparation. As the guests arrived in increasing numbers, the scene became more and more animated. Friends from far and near formed groups, generally where the heat of the sun was tempered by the shade of the trees, and the attractions of congenial society proved almost as great as those offered by the marquee erected on the tennis lawn by the Ulster Menu Company. But it was certainly there where tea was dispensed that the crowding was greatest and the energy put forth most manifest. Despite the fact that well over five hundred persons had assembled—a number greatly in excess of anticipations—those in charge of the refreshments carried out most successfully the hospitable intent of the hostesses. Not even strawberries had been overlooked, and full justice was done thereto. On every hand one overheard admiring comments on the beautifully-kept

GARDEN PARTY AT BEECHMOUNT.

Photo by] [*Lafayette.*

grounds and gardens, while the kindness which placed them so freely at our disposal found full recognition. When it was intimated that a photographic group was to be taken in front of the house it was then clearly seen how large was the gathering of the members and friends of our Non-Subscribing Church. As the photographer's efforts proved successful we are able to give our readers a reduced representation of what will stand out as one of the happiest and most successful functions of recent years. We went with pleasant anticipations, and these were abundantly realised.

SUNDAY SCHOOL CONFERENCE.

Annual Meeting.

The fifteenth Annual Sunday School Conference, in connection with the Non-Subscribing Presbyterian Church of Ireland, was held at the Ballycarry Meeting House on Saturday, 6th June, some two hundred and sixty persons assembling from near and far. No less than thirty arrived in a single conveyance all the way from Banbridge, whilst a smaller one of a similar nature brought a smaller contingent from Ballymoney, and yet a smaller and less similar carriage brought two passengers from Templepatrick.

The chair, or, to be correct, the pulpit, was taken by the Moderator, the Rev. M. S. Dunbar, M.A., at a quarter to four o'clock, when proceedings were opened with hymn and prayer by Rev. W. G. Marsden, minister of the Ballycarry Congregation. The Convener, Rev. S. E. Bowen, having stated that he had received one letter of apology for non-attendance, namely, from the Rev. Thomas Dunkerley, of Comber, announced that an invitation had been received for the Conference to be held at Dromore in the following year, and he moved that the best thanks of the Conference be conveyed to the minister and congregation of Dromore, and that the invitation be accepted. The resolution, seconded by Mr. Hugh Erskine, was carried unanimously.

Rev. E. H. Pickering, B.A., was then called upon by the Moderator to proceed with the demonstration lesson, which had been announced as the central interest for the Conference. The station allotted to the teacher was just beneath the pulpit, and he was surrounded by about a dozen scholars—boys and girls of various ages—of eleven years and less. To the teachers who were to listen to the demonstration it was evident that Mr. Pickering's own starting point, and the stopping point he intended for the children, was connected with the discussion of the apostles as to "Who is the greatest." On the black-board placed before the scholars that question was written up in a large hand. Underneath was written, in a much smaller hand, another question, namely, "Which is the greate t ?" this being the starting point for the children. Mr. Pickering showed them three stones which he held in his hand, and, applying the second question to these objects, he elicited the natural and unanimous opinion of the children that the one which happened to be bigger than the other two put together was the greatest of the three. Having pointed out that they were all stones of much the same character or substance, he now asked them to re-consider their answer on the supposition that the least of them was of gold. One of the scholars, with quick apprehension of his reasoning, readily affirmed that that would be the greatest, thus reflecting that that which is greatest in size or greatest in the outward, or at first sight obvious, sense is not necessarily the greatest in a deeper or inward sense for reasons to be found out upon looking *into* the things compared. Next, directing their thoughts from things to persons, he asked what sort of person they would consider the greatest if they had a heavy load of stones which they wished someone to get up hill for them. The answer was : that in this case it would be the strongest man. The answer to the next question enlivened the audience with some little excusable merriment : being asked what sort of person one would apply to as being the greatest

if one desired to have good laws or to be taught how to behave, one of the little girls suggested a policeman. Having assisted them with his superior experience of different sorts of men to arrive at a better answer, Mr. Pickering proceeded to ask a few more similar questions, from which it was deduced that the person to be considered the greatest among the rest in any particular connection was the one who could do, and did do, best and most effectively that which we needed most in that particular case. He now referred the scholars to the description of the dispute of the apostles in Mark ix. 33, 34, and, reasoning from the teaching of Jesus that the greatest of all is the servant of all, that the greatest of all is the one who served all most with that which all are in need of, he pointed out that Jesus himself was the greatest of all, because he had served all most with love, which is that which everyone has need of ; and he concluded with an exhortation to the children to remember that every one, and every one of *them*, could serve other people with love, and should do their best to imitate him who was the greatest of all in that service.

Having thus concluded his demonstration, Mr. Pickering spoke modestly of the limitations of his gifts as a teacher, saying that if he had given the demonstration asked for it was only because he had something of the martyr spirit. As a help to teachers who desired to improve their method, he recommended a book (" The Point of Contact ") by Maria Montessore. What he had just been aiming to illustrate was the advantage of starting to teach from a *point of contact ;* he considered it useless to attempt to teach children any lesson without trying to find one, no matter what the subject might be.

The Moderator, having invited discussion, Mr. E. R. Jackson expressed the opinion that the style of lesson Mr. Pickering had been demonstrating was beyond the powers of a great many Sunday School teachers, and that some scheme of ways and means was a desideratum.

The Moderator himself enumerated three valuable methods that had been combined in the demonstration lesson : (1) teaching through the eye, (2) advancing from the known to the unknown, (3) the method of question and answer.

Rev. Alfred Turner said the demonstration had been extremely interesting, but thought the method or style of subject would need to be changed from time to time, as he held it to be of the utmost importance that the scholars should be made well acquainted with the Bible by reading its contents and receiving definitely Biblical instruction.

Rev. James Kennedy was also of opinion that it was highly desirable to impart as complete Biblical knowledge as possible, and commended the use of Bible lectionaries.

Probably because the Non-Subscribing Presbyterians are much less disposed than Nero, Cæsar, or Torquemada to view the spectacle of martyrdom, there did not appear much disposition to criticise Mr. Pickering. It is safe to assume that whatever they thought of the matter of the lesson, or of any other details of his method, all must have admired, some might have envied, and a few may have resolved to emulate, his winsome manner, recognising that the real secret of any measure of success he may enjoy lies in this and in the vivacity of his teaching.

After a vote of thanks, moved in a loud and genial voice by Rev. Matthew Watkins, of Moneyrea, both for the demonstrator and for the people of the Ballycarry Congregation, followed by a few words from Mr. Marsden, and by hymn and benediction, the Conference adjourned to the open-air precincts of the Meeting House, where they were instantly and only not literally deluged with a continuous stream of tea and cakes and bread and butter issuing from the door of the school-room, borne by many helpers, who went to work with the speed and skill and co-operation that one sees exhibited in an active ant heap.

Having been refreshed with this liberal hospitality, and with conversation with friends and acquaintances, the company somewhat speedily dispersed in the direction of their homes.

THE SPREAD OF DISEASE.

By Mrs. John Campbell, L.R.C.S., L.R.C.P., Edin.

(*Continued.*)

The spread of disease may take place in a variety of ways. It may be spread—

1. From one person to another by touch, or by such close contact as will allow of the one person breathing the breath of the diseased person.
2. It may take place through the air, the germs being carried from one to another by draughts, which convey a great volume of disease-laden air to a healthy person. This happens in churches, in crowded assemblies of all kinds, such as theatres and public meetings. Draughts of pure air do not necessarily cause disease, though they may contribute to an illness by cooling down the heat of the body and making the person less able to resist the action of disease germs if he meets any. The motorist, rushing through the frosty air, will get no harm, but rather good, from the cold draught he meets, if he be well clad. The person in a theatre sitting behind another with influenza, with a warm draught blowing from the diseased to the healthy person, will run a great risk of serious illness.
3. Disease may be spread by clothes. The person who visits a scarlatina case may carry the germs home to the children in this way. Books may carry it.
4. It may come from an infected house. A house in which a person has died from consumption may cause the next tenants to take the disease.
5. It may come from animals. Tubercle may be got from cows through infected milk or butter. Diphtheria may spread from cats. Ringworm may be got from cattle.
6. It may come in a very roundabout way. Of this, tape worm is a good example. Its life has three stages. A man about a farm suffers from a tape worm. 1st. The worm gives off eggs, which are passed from the body of the man. 2nd. A pig rooting about among the filth swallows some of the eggs, which are hatched in its intestines. 3rd. The young worms bore their way through the pigs' intestines and settle down in the red flesh of the pig in various parts of its body. Another man eats this flesh, and the young worms come to maturity in his intestines. Fortunately, cooking the pig's flesh kills the young worms, and they only infest a man who has eaten badly cooked pork. There are a good many diseases which go through a complex existence in various animals and men.

Now, we will turn to the spread of disease in a more particular way, and see how some of the common complaints are spread, and at the same time consider how the spread of them might be prevented.

Now, the diseases which cause the greater part of the ill-health and the majority of deaths in this country fall under two heads, namely, I.—those which are spread by bad conduct, which may be said to be the results of sin, and which can only be prevented by directing the whole force of religion in such a way as to make people, especially young people, inclined to place the greatest importance on living a good and pure life; and II.—those which are spread by ignorance or carelessness on the part of the people who suffer from the diseases, or of those who expose themselves or their children to the chance of getting infection from diseased persons, and which may be prevented by a knowledge of the way in which diseases are spread. Thus the spread of the diseases of sin must be checked by developing the character of the young, while the spread of the diseases of ignorance must be combated by knowledge.

I. The diseases spread by sin, or, in other words, by evil conduct, are of far more importance than is generally

thought. They are more common than is usually believed, because their existence is known only to the sufferers and to their doctors, and mostly only to a few doctors, because the family doctor is seldom consulted about them. They are responsible for a great deal of poor health in men and women. They are the cause of a considerable amount of the insanity in our asylums. They produce many deaths among middle-aged people. They are often transmitted to children, and sometimes their effects pass on to children's children. The Old Book says "the sins of the fathers are visited upon the children unto the third and fourth generation," and in regard to these diseases the statement is as true here in Ireland now, as it was in the East three thousand years ago. The prevention of the spread of these diseases is a matter for the clergy working in association with the fathers and mothers of children. For some years the gravity of the situation has been recognized in England, and a society called the Moral Education League has been formed to assist the Churches and to supplement the religious instruction. We have not got that length here in Ireland yet, but we need to do something soon. Times have changed greatly for the young. The increased facilities for travelling all over the world at cheap rates, the growth of big cities, and the tendency of boys and girls to leave home early in life to try to improve their prospects, have all destroyed those good home influences which we used to have. The old plans of instruction do not seem to meet the necessities of the new conditions of life, and a very difficult question will have to be solved by the community before long. One of the most favourable signs of the times in this respect is the steady growth of temperance in the use of alcoholic liquors. The temperance workers have done wonders in producing a better moral tone in every rank of life and a continuance of their efforts is bound to lift the general level higher and higher. Parents and teachers owe it to the children to drive home the necessity of avoiding alcohol in every shape and form, and to back their precepts by their example. A good deal could also be said in favour of temperance in the use of tobacco. Without putting the case too strongly, one might say that the beginning of the last century was the age of the abuse of alcohol, and the beginning of this century is the age of the abuse of tobacco. While the dangers of alcohol are immensely greater than the dangers of tobacco, still for the young the use of tobacco has great risks from the health point of view.

Speaking generally, we may safely say that the only way in which diseases due to sin can be combated is by the development of a higher moral tone and a better conception of the value of character and conduct. It is lamentable to have to confess that the prevalence of disease in Christian countries is evidence that our efforts to secure righteousness are in some respect weak or misdirected, and have to some extent failed in attaining their object. This failure is in these countries obscured by the conventions of civilization, which put a veneer over much which is wrong. It stands out with more prominence in those parts of the world in which we are brought in contact with less civilized races. The missionary to the heathen is confronted with it in a painful and discouraging way. The white man in distant countries by his conduct makes the task of the missionary infinitely harder than it would otherwise be. While the missionary is endeavouring to spread Christian ideas, the merchant, the government official, the soldier and the sailor, and the tourist from Christian lands is giving the worst possible example in the way of conduct to the natives, who are quick to see that the teaching of the missionary and the behaviour of the white man are at variance with one another.

In China the Christian is too often regarded by the natives with contempt because of the evil life he leads. In India the bad example of our fellow-countrymen makes our religious teaching seem false and hollow. In West Africa the natives say of Christianity—"This is not the White Man's religion :

it is only something he tells us ; he does not act up to the teaching, therefore the teaching cannot be what he himself believes." Incalculable harm is done to missionary effort by the bad behaviour of our fellow-countrymen. It may be said that these men are not fair examples of our countrymen. Perhaps that is so. But it may with equal assurance be said that "the leopard cannot change his spots," and that these men do openly when abroad the things which they do in secret when at home. The motive for concealment is stronger at home, and the means of concealment are more perfect. The situation shows in a very striking way the need for reform at home. Our sons must somehow be given a better grasp of the necessity for good conduct than their fathers have had. We must try to improve their everyday lives if religion is to prosper and the spread of disease is to be checked.

(To be continued.)

LESSON NOTES FOR TEACHERS.

By Rev. E. H. Pickering, B.A.

THE KINGDOM OF ISRAEL.

XIV. David mourns the death of Saul. Read II. Samuel i. *Memory verse,* II. Samuel i. 11, 12, "Then David took hold on his clothes and rent them, and wept for Saul and for Jonathan his son."

Introduction. At last poor, half-mad Saul, once so strong and noble, is utterly defeated by the Philistines. The Israelites are scattered, and Saul and Jonathan are both killed in the battle.

Points. 1. *Verse 2, "Clothes rent and earth on his head."* These are signs of deep mourning among the Jews. No doubt they tore their clothes to signify that they had no meaning for clothes in their grief, and sprinkled their heads with earth as a kind of sympathetic burial with the dead.

2. *David's grief.* At one blow the way to the throne had been cleared for David by the death of his enemy Saul and his friend Jonathan. But loyalty to Saul and affection for Jonathan overcame all other feelings, and he wept. This was indeed noble. A friend rejoices when his friend is happy, and mourns when he is sad or dead, even though the friends may be rivals. (*e.g.*) The two great German poets, Goethe and Schiller, though rivals for the first place in their country's esteem, were such generous friends that a sculptor has represented Goethe offering a crown of laurel to Schiller, and Schiller refusing it on the ground that Goethe was the more worthy.

3. *Verses* 13-16. *The Amalekite messenger* thought to gain favour by rejoicing at Saul's death. He did not realize how loyal David was. 4. *Verses* 19-27. A most beautiful poem, especially verse 23.

XV. David is chosen King of Judah. II. Samuel ii. 1-11. *Memory verse,* II. Samuel ii. 4, "There they anointed David king over Judah."

Introduction. In order to understand the readiness with which David was chosen king we must note (1)—Samuel had already anointed him. (2) He had approved himself to men by his generous and loyal behaviour. (3) He had a splendid fighting force of men, who loved him devotedly. *Be sure and read* the story of David's heroes and their love for him in II. Chronicles ii. 10-25. (4) It is possible that the victorious Philistines allowed David to become king, because, since he had been outlawed by Saul, they thought he would be more friendly towards them. But David was, above all things, a patriot.

Points. 1. *David and the men of Jabesh Gilead.* They had honoured Saul ; therefore David honoured them. That is the right spirit, the *generous* spirit, whether in serious fighting or in games the true gentlemen and the true ladies honour those they defeat, and never dream of insulting them when down. For elder scholars take Mark Antony's tribute to his dead enemy Brutus—"This was a man, etc.," at

the end of Shakespeare's "Julius Cæsar."

2. *Abner, Saul's general, sets up Saul's son, Ishbosheth, to be king of North Israel.* The Israelites are split up into two parts, Israel (the North) and Judah (the South). So far, David is only king in the South. Illustrate, if possible, by a map.

XVI. David establishes his kingdom. II. Samuel ii. 12-32 and v. 1-12. *Memory verse,* II. Samuel v. 10.

A. ii. 12-32. In the first reading we have the account of a battle between David's followers and those of Ishbosheth, king of North Israel.

Points. 1. *Verse* 14. *Abner proposes a display of mimic warfare.* Unfortunately it turns into a real battle. Why? Because each side so hated the other that they lost their tempers. We can only play if we are at heart friends. To be sportsmanlike means to be friendly.

2. *Verses* 19*ff. Asahel and Abner.* Abner was an old and skilful fighter, and, most nobly, did not want to kill the ardent, inexperienced youth who pursued him. But Asahel was too hotheaded and proud. He needed prudence.

3. *Verses* 26*ff.* This little incident shows that both sides knew when they had had enough. It is not very lofty to fight at all, and we show the best side of our humanity when we agree to stop it. Gamecocks, for instance, will not stop fighting until one is dead. Let us, however, wisely patch up our quarrels quickly before worse results.

B. 5. 1-12. After the previous incident the two kingdoms continued separate until Ishbosheth was assassinated. Then David signalized his accession to the throne of united Israel by capturing Jerusalem.

Points. 1. *Jerusalem* did not yet belong to the Israelites, but to the Jebusites, a hostile people. It was thought so strong that nobody could capture it. Yet David did.

2. *David's devout spirit.* He was most anxious to capture Jerusalem so that he could have a safe place to store the Ark of God.

XVII. David defeats the Philistine and brings the ark to Jerusalem. II. Samuel v. 17, vi. 12 (omitting vi. 6-9). *Memory verse,* II. Samuel v. 19, "And David inquired of the Lord."

Points. 1. *David's devotion.* Before attempting anything, David sought to know if he was doing God's will. We also should inquire, saying our prayers, heeding our consciences.

2. *The mulberry trees.* In old times people believed that God (or the gods) dwelt in special trees. Therefore they thought that when God went forth to help Israel he would make a disturbance in the trees. This is true, but not true enough. God is everywhere, especially in brave and pure hearts. If our hearts are brave and pure we shall

Find tongues in trees: books in the running brooks:
Sermons in stones: and good in everything.

David was to watch for the slight movement of the tree tops. Little things tell of greater things. We should learn to be observant, paying great attention to little things, especially "little deeds of kindness," for they lift us up to God's great heaven.

3. *Restoration of the Ark, chapter vi.* Before this the ark was near the boundary of Philistia, and the Israelites, for fear of an attack by the Philistines, dared not bring it to a more central place. They had to keep it where the Philistines allowed them, not being strong enough to please themselves. But David, having captured Jerusalem and defeated the Philistines, felt he had now a safe home for the ark of God. The ark was loved, because the Israelites felt that it was God's especial dwelling-place—just as we should love our church and school. Then having one place or thing sacred, we should set out to make the whole world sacred. It is most important to feel that God lives *somewhere, e.g.,* in our church and school, and in noble hearts: it would feel that he lives and is active *everywhere.* Thus by loving mother, father, sisters, brothers, and friends we learn to be loving to all our fellows; and, by behaving reverently in church and school, and to all good men and women, we learn to be reverent to God everywhere.

Reports.

Unity Guild.—The first of the summer excursions took place on Saturday, 23rd May, the objective being the North of Ireland Paper Mills, at Ballyclare. The weather conditions were typical May ones—light and colour everywhere, the air full of the promise of spring, though the wind had iced itself on its way to County Antrim. About a score of members turned up promptly at the Northern Counties Railway Station, the Railway Company having very kindly placed reserved compartments at our disposal. It is a pity there was not a larger muster, and it is a matter of special regret that we did not include a single minister among our number. This was the opening outing of the season, and nothing encourages the Committee as a good send-off. The Unity Guild exists for the benefit of the Church as a whole—ministers and people, but if the former give it the cold shoulder it is soon likely to become moribund. At Ballyclare the party was very kindly received by Mr. Johnson, a member of the Ballyclare Congregation, who brought with him the regrets of his own minister at not being able to be present. The shepherdless flock at once set off for the mill, about half a mile distant, where they found excellent arrangements had been made for their reception. Under the guidance of the officials of the Paper Mills Company the party was led all over the factory, every part of the most interesting process of papermaking being minutely and carefully explained. We first visited the filters, where water from the Six-Mile-Water (which flows close at hand) is thoroughly cleansed by being forced through beds of sand. It was pointed out to us that a copious supply of perfectly clean water is essential in papermaking, and this we thoroughly understood as we made our progress through the Mill. Following the filters, we were introduced to the huge 1,000 horse-power engine, on whose good behaviour the happiness and well-being of the Mill depends. There is always something awe-inspiring in watching the regular rhythmic motions of a powerful engine, though one cannot quite endorse the remark of one of the lady visitors—that such a thing is "fiendish." We found the "latest arrival" here in the shape of a turbine auxiliary, so the proprietors of the Mill are evidently quite up to date. Leaving the engine, we passed into the pulping room, where the first process of papermaking is carried on. It should be explained that the North of Ireland Company use wood pulp entirely at their Ballyclare Mill, the pulp being imported principally from Norway. It is delivered, packed in bales in the form of sheets which look like very rough paper, varying in colour from dirty white to dirty grey, according to the quality. These sheets are made from soft Norway pine (of which such large quantities of matches are made), containing no single vestige of bark, resin, or knot. In the pulping room the sheets are thrown into big oblong vats, mixed with water and a certain quantity of bleaching material, and beaten up by means of revolving wooden paddles until the pulp is in an extremely fine condition. When sufficiently bleached it is run off into draining tanks. Here the water is drained off through the floor, which is formed of tiles full of holes so minute as to retain the pulp whilst allowing the water to run through When drained the pulp resembles a mass of pure snow. This is then taken to the next department, mixed again with water, a certain quantity of China clay and size, and the mixture (now the consistency of buttermilk) is ready for the last process. The size is used for the purpose of giving cohesion to the pulp and the China clay enables the finished paper to take a high glaze. The buttermilk-like mixture is next run on to a long horizontally moving band of copper netting, the mesh of which is fine enough to retain the pulp whilst letting the water drain through. As this band travels along it is given a slight swinging motion from side to side, which has the effect of evenly distributing the liquid over its surface, thus producing an even thickness of paper. By the time the pulp has reached the end of its journey it has been so wel

drained that it is possible to cause it to pass on to a revolving roller as a sheet of very soft damp paper. Thence it passes from roller to roller, all steam heated, which first dry it thoroughly and give it the finished surface its quality requires. There are many other details connected with paper-making which space will not permit a description of. Let it suffice to say that by the time we had finished our round of the Mill we had acquired a profound respect for paper in every shape. From the Mill we adjourned to Mrs. M'Dowell's delightful refreshment rooms, where an excellent tea awaited us, to which we did full justice.

* *

The Association.—The Annual Meeting was held in the First Presbyterian Church, Belfast, on Tuesday, 16th June, at 11 o'clock. Rev. W. G. Marsden constituted the meeting with prayer, and the Secretary called the roll. Rev. J. Worthington was elected President for the ensuing year. Mr. Marsden wished his successor every good wish and prosperity, and Mr. Worthington thanked the fathers and brethren for the honour they had done him. Rev. H. J. Rossington was re-appointed Secretary, and Rev. J. A. Kelly Treasurer. It was agreed to hold the next Annual Meeting in the same place on the third Tuesday of June, 1915. The Report of the General Purposes Committee was accepted. Rev. F. Wooley was elected a member of the Association so long as he holds his present position. The Report of the Orphan Society was accepted. Rev. J. H. Bibby was re-elected a Governor, and the following, viz.:—Mr. Hugh Ferguson, Rev. M. S. Dunbar, and Mr. J. F. Mulligan—were elected Governors. Some routine business was transacted, when Mr. Worthington closed the meeting with prayer.

* *

Belfast: All Souls'.—Most successful Sunday School Anniversary Services were held in All Souls' Church on Sunday, 21st June.

In the morning, the minister, Rev. E. H. Pickering, B.A. (Oxon.), made a noteworthy statement of the aims of the Sunday School. He pointed out the appeal made by beautiful Sunday school and church buildings, a refined and orderly conduct of Church service, and attractive way of conducting Sunday School. The children should be so trained up that when they go out into the world a free and spiritual faith in God and a fervent love for man may be the natural habit of their heart and mind, that they may be the heralds and founders of a better and a happier time.

At the Floral Service in the afternoon an interesting feature in the presentation of flowers was the little procession, in which the choir boys joined.

In the evening the minister spoke on the texts: "He that spareth his rod, hateth his son" (Prov. xiii. 24), and "Suffer little children to come unto me" (St. Luke xviii. 16). Our education was too much on the lines of the law of Moses. We must rely more upon the method of Jesus. We must strive by means of persuasiveness, patience, gentleness, the love that never faileth, to train those whom God had entrusted to us. We shall find that, in response to His message—"Suffer little children to come unto me"—the little children will readily come. Hence "suffer little children" shall be the guiding principle of our Sunday School.

* *

Clough.—Mr. David George M'Cammon, J.P., of Nutgrove, Seaforde, Co. Down, who died on the 12th January last, a well-known farmer and stock-breeder, a member of the Executive Committee of County Down Hunt Steeplechases, and Patron of numerous race meetings throughout Ireland, left personal estate in the United Kingdom valued at £10,253 12s. 5d., of which £721 10s. is in England, and probate of his will, dated 8th November, 1913, has been granted to Mr. Thomas Cromie, of Clough, and Mr. John M'Kee, of Downpatrick, merchant. The testator left the Nutgrove Estate to his sister Ellen for life, with remainder to his nephew, John M'Cammon, charged however, with the payment of £2,000 to the Clough Non-Subscribing Con-

gregation if he shall not be a member or subscriber of the said body. And he also left £26 per annum to his old servant, Robert Black; £13 per annum each to his servants—William Casement, John M'Mullan, John Donnelly, and James Hilland—if respectively in his service at his death; £1,000 to the Co. Down Infirmary; £1,000 to the Clough Non-Subscribing Congregation; £2,000 to his nephew, Andrew M'Cammon; £2,000 to his nephew, William M'Cammon; £1,000 to his nephew, Alexander M'Cammon; and the residue of his estate to his nephew, John M'Cammon.

* *

Crumlin.—A Floral Service was held here on Sunday afternoon, June 14th. The day was gloriously fine, and a goodly congregation assembled to hear Rev. H. J. Rossington, M.A., B.D. The preacher was at his best, and the message of the rose and the lily was expounded in a very refreshing manner, and the helpful discourse evoked praise from many a one. The singing was led on the harmonium by Mr. Wilfred Layton, F.R.C.O., and solos were rendered by Miss Prenter and Mr. Laird, all of the First Church, Belfast. Friends from far and near had come to give us a helping hand, and it was very gratifying to find that six out of the eight collectors were leading members of the local Presbyterian Church. The other two were Mr. A. Kennedy Stewart and Mr. Hugh Erskine, members of Moneyrea and All Souls' Churches. One also noticed present Judge and Mrs. Craig and Mrs. Lowry, of Belfast; Revs. G. V. Crook and W. Weatherall, and Mr. John Rankin, of Maghull, Liverpool, who had also sent a large and beautiful consignment of flowers for the decorations. The collectors and visitors from a distance were entertained at the close of the service to tea, provided by the ladies of the congregation. The collection and subscriptions, which were towards defraying expenses in connection with the renovation of the Manse, amounted to £41 10s.

* *

Killinchy.—Flower services in connection with the Sunday School Anniversary were held on Sunday, June 21st. As this constituted a departure from our usual methods, the experiment was looked forward to with some amount of curiosity, and even trepidation. We are glad to be able to say that our efforts were rewarded by a great measure of success. The church was adorned with the loveliest flowers, among which the roses of June were, as is only natural, prominent. We had no lack of flowers, thanks to the care and forethought of members and friends. The work of decorating was in the hands of the ladies, who on this, as on other occasions, displayed their taste in becoming fashion. Mrs. Williams, the Misses M'Ilwrath, Watson, and Finlay were responsible for arranging the floral scene, which was pronounced by all who saw it a fair and lovely one. The Sunday School teachers and scholars had practised special hymns in honour of the occasion. It was pleasant to see the children thronging the pews immediately in front of the pulpit. The Rev. D. J. Williams was the morning preacher. He took the opportunity of bringing the Sunday School and its work before the notice of the congregation. A service was held in the evening at 7 o'clock, when the Rev. Alfred Turner preached to a very good congregation. The attention he received from the very large audience told the tale of his having gripped their attention. We were very pleased with Mr. Turner's visit, and glad to see him in our pulpit. The collection on behalf of the Sunday School fund was more than double that of last year.

NOTE.—We are reluctantly compelled to hold over important Reports from Mountpottinger and Remonstrant Synod of Ulster until next month.

MARRIAGES.

BOWEN—MURRAY.—On June 23rd, at the First Presbyterian Church, Belfast, by Rev. H. J. Rossington, M.A., B.D., Rev. Samuel Evans Bowen, Crumlin, to Lily Wright-Montgomery, daughter of the late Robert Murray, Belfast. At Home: The Manse, Crumlin, 24th and 25th July.

DUNKERLEY—BRUCE.—On Tuesday, June 9th, at Essex Church, Kensington, by Rev. Frank K. Freeston and Rev. Thomas Dunkerley, father of the bridegroom, Henry M. Dunkerley, son of Rev. Thomas and Mrs. Dunkerley, The Manse, Comber, Co. Down, to Eileen, fourth daughter of the late William Wallace Bruce and of Mrs. Bruce, 9 Airlie Gardens, Kensington, W.

PINKERTON—GREENFIELD.—June 25th, at First Presbyterian Church, Rosemary Street, by Rev. H. J. Rossington, M.A., B.D., John, son of the late John Pinkerton, J.P. (formerly M.P. for Galway City), Secon, Ballymoney, to Lily, only daughter of W. H. Greenfield, 9 Fitzwilliam Street, Belfast.

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